

# The Classical Weekly

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## CAESAR'S EPIGRAM ON TERENCE

It is not my intention to venture here into the morass of debate concerning the relative merits of the various interpretations of Caesar's verses on Terence (Suetonius, *Vita Terenti* 5). Professor Gilbert Norwood<sup>1</sup> and Professor L. A. Post<sup>2</sup> have discussed this matter at some length. I merely venture to propose the hypothesis that it is possible that Caesar here, as elsewhere<sup>3</sup>, punned on a proper name. Suetonius (Iulius 79) is responsible for the story that Caesar, when the people hailed him as king, replied to the acclamations of the crowd on a certain occasion with the words, *Caesarem se, non Regem esse*. Rex was the name of a family which Caesar reckoned among his progenitors.

It will be necessary to quote Caesar's verses to show what effect a pun on the name Menander—if such was Caesar's intention—would have on the interpretation of these verses.

Tu quoque, tu in summis, o dimidiate Menander,  
poneris, et merito, puri sermonis amator.  
Lenibus atque utinam scriptis adiuncta foret vis,  
comica ut aequato virtus polleret honore  
cum Graecis neve hac despectus parte iaceres.  
Unum hoc maceror ac doleo tibi desse, Terenti.

*Dimidiatus*, according to Aulus Gellius 3.14.8, means 'halved', 'split in two', as exemplified by a quotation from Lucilius<sup>4</sup>, *Uno oculo pedibusque duobus dimidiatus, ut porcus*. If Caesar intended to perpetrate a pun as he thought of the meaning of the Greek proper name *Μένανδρος*, then the familiar Homeric *μένος ἀνδρῶν* (Homer, *Iliad* 2.387) might have occurred to him. The connotation of *μένος* in such expressions as *μένος ἄρμος*, *μένος Ἀλκίνοιο* would be in accord with the Latin use of *vis* in such expressions as *promissa canum vis* (Lucretius 4.681) and *odora canum vis* (Vergil, *Aeneid* 4.132). Although we do not seem to find examples of the use of *vis virum* corresponding to the Homeric expression, that certainly does not present any vital objection to the theory that Caesar is punning in this passage. Furthermore, apparently to convince us that he was punning on the name of Menander, Caesar expressly uses the word *vis* in the third verse of his epigram of something which Terence did not have. In a word, Terence is, according to Caesar, a writer without vigor or potency. What is left then, if I am right, is the *humanitas* implied

in the other part of Menander's name. This *comica virtus* is suggested by the expressions *puri sermonis amator*<sup>5</sup> and *lenibus...scriptis* immediately preceding the word *vis* in the epigram.

Terence himself seems to be conscious of the significance of many of the names of his characters<sup>6</sup>. Confining ourselves to the *Heauton Timorumenos*—for Caesar seems to have this comedy specially in mind—we find certain traits in the character of Menedemus which may link up to what might be, to Menander's or Terence's mind, significant in the name Menedemus. Here we are in the field of conjecture. Let us assume for the sake of argument that the name Menedemus was selected because *μένος δῆμου* ('Vigor of the People') suited the rôle as the dramatist visioned it. Note especially the words of Menedemus (99-101): *coepi non humanitus neque ut animum decuit aegrotum adulescentuli tractare, sed vi et via pervolgata patrum*. Elsewhere Chremes, in speaking of the attitude of Menedemus toward his son, says (440-441), *Ah, vehemens in utramque partem, Menedeme, es nimis...* Note, too, the harping on *humanitas* by Chremes in his well-known opening conversation with Menedemus (77): *Homo sum: humani nil a me alienum puto*.

So much, then, may be said of the possible significance of the name Menedemus to Menander, to Terence, or even to Caesar, the critic, whose interpretation may not, however, have been that of the original creator of the rôle. To my mind there are reasons for surmising that Caesar, both in his estimate of Terence as *puri sermonis amator* (compare *pura oratio*, Terence, *Heauton Timorumenos*, Prologue 46) and in the final touch of his epigram (*Unum hoc maceror ac doleo tibi desse*), had the play which is half Menandrian, half Terentian<sup>7</sup> before his mind. For what is the expression *Unum hoc maceror ac doleo* but a take-off of the title of Terence's play, 'The Self-Tormentor'? *Maceror* may be translated by 'I vex myself', 'I torment myself' (compare

<sup>5</sup>Compare the expression *pura oratio* in *Heauton Timorumenos*, Prologue 46, with the note of Sidney G. Ashmore in his edition of all The Comedies of Terence (New York, Oxford University Press, 1910), and the observations of Professor Roy C. Flickinger in *Classical Philology* 2.157. 'Sweet reasonableness' (= *humanitas*?) is a notable characteristic of Terence: see Professor L. A. Post, *THE CLASSICAL WEEKLY* 23.126.

<sup>6</sup>Compare J. C. Austin, *The Significant Name in Terence*, University of Illinois Studies in Language and Literature 7, No. 4 (1921).

<sup>7</sup>Compare *Heauton Timorumenos*, Prologue 4-5 *Ex integra Graeca integram comoediam hodie sum acturus Heauton Timorumenon, duplex quae ex argumento facta est simpliciter*. See G. Norwood, *The Art of Terence*, 41-42 (see note 1, above). Professor Roy C. Flickinger, *A Study of Terence's Prologues*, *Philological Quarterly* 6 (1927), 250, argues with Euphrasius (see P. Wessner, *Commentum Aeli Donati in Terentium* 3, Part 1, 154) that the word *duplex* refers to the fact that Terence has made a second, that is a Latin, version of Menander's play. Professor Norwood adheres to the more obvious interpretation that Terence added a secondary plot.

<sup>1</sup>Gilbert Norwood, *The Art of Terence*, 41-42 (Oxford, Blackwell, 1923).

<sup>2</sup>L. A. Post, *The Art of Terence*, *THE CLASSICAL WEEKLY* 23 (1930), 121-128.

<sup>3</sup>Monroe E. Deutsch, *I am Caesar, Not Rex*, *Classical Philology* 23 (1928), 394-398. For other puns by Caesar see Suetonius, *Iulius* 77, and Caesar, *De Bello Gallico* 1.42. *Rex* should be capitalised, according to Professor Deutsch.

<sup>4</sup>Lucilius 1342-1343 (edition of F. Marx, Leipzig, Teubner, 1904). *Dimidiatus* here is the reading of the editors: the manuscripts read either *dimidius* or *dimidius*.

Ovid, *Heroides* 2.125). Take this along with *doleo* (compare *Ah, nescis quam doleam*, spoken by Chremes [934], where the positions of the two old men are reversed) and you have a good rendering of the original title.

My main contentions are these: *dimidiatus* means 'halved'—witness Gellius; the play *Hauton Timorumenos* is half Menandrian, half Terentian, whatever interpretation we may give to *duplex quae ex argumento facta est simplici*; Caesar's use of *vis* seems to be a pun on *Μένειδος* (*μῆνός ἀνδρῶν*), suggested, perhaps, by the significant name Menedemus in the same play; Caesar's sly humor in the concluding words of the epigram suggests that he was not making a serious estimate of *all* the plays of Terence, but rather that he intended to compose a humorous skit on one of these, *The Self-Tormentor*.

GRADUATE SCHOOL,  
FORDHAM UNIVERSITY,  
NEW YORK, NEW YORK

JOHN J. SAVAGE

## REVIEWS

The Poems of Cicero, Edited, With Introduction and Notes, by W. W. Ewbank. University of London Press (1933). Pp. ix, 267.

Mr. Ewbank's book, an edition of the poems of Cicero, a "Thesis approved for the Degree of Doctor of Philosophy in the University of London", meets a decided want. It gives in convenient form all the poetical works of Cicero, with an Introduction of 74 pages, and a Commentary (109-263). The topics treated in the Introduction are Cicero the Poet (1-9), The Poems (10-26), Criticism of the Poems (27-39), The Ciceronian Hexameter (40-71), and The Text (71-74). Probably many even among classical scholars do not think of Cicero as a poet at all; very likely the only verse of his they could quote or refer to is the notorious *O fortunatam natam me consule Romam!*, quoted by Juvenal (10.122) with the comment *Antoni gladios potuit contemnere si sic omnia dixisset!* Dr. Ewbank thinks that by *si sic* Juvenal is satirizing the jingle in *fortunatam natam*. The most convinced partisan of Cicero may admit that his taste was at fault here. But the placing together of similar sounds in a verse may be an ornament, as in verse 6 of Fragment XXXII of the *Phaenomena* (see Mr. Ewbank's book, page 82), *una tenet duplices communi lumine formas*. . . . Horace, *Carmina* 2.1.36 *quae caret ora cruore nostro?* is a striking instance.

There can be no doubt that Vergil used Cicero's version of Aratus. In his Introduction and in his Commentary Dr. Ewbank gives many instances where Cicero in his versification was a pioneer in the path afterwards trodden by Vergil. This has been pointed out by Mr. S. E. Winbolt, in his useful little book, *Latin Hexameter Verse*; he includes statistics from Cicero's hexameters as well as from Catullus, Lucretius, Ovid, etc. From Cicero's own words (*De Natura Deorum* 2.104), "Utar", inquit <Balbus>, "carminibus Arateis, quod a te admodum adulescentulo conversa ita me delect-

tant, . . . ut multa ex eis memoria teneam", it is clear that the translation was an early work. Dr. Ewbank (23-24), quoting this passage of Cicero, places the translation before Cicero's journey to Greece in 79-77. This alone is enough to show the importance of Cicero in the history of the Latin hexameter. In his commentary Dr. Ewbank points out numerous instances of imitation of Cicero by Catullus, Lucretius, and Vergil; and in the Introduction there are 31 pages on the Ciceronian hexameter, with elaborate Tables. A remark on page 64 may be quoted: ". . . that Cicero's sensitive taste was such as to enable him to point the way for his great successor <Vergil> and the Augustan school is particularly evinced in his treatment of the last two feet as exemplified in the *De Cons>".*

The subject matter of Aratus is not now very interesting to the general reader, but his poem was used as a mine by Vergil in the *Georgics*, clearly from Cicero's translation as well as from the original Greek. Dr. Ewbank declares (6) that the "general feeling of humanism is reflected by Cicero, when he deals with animals, in a manner strangely anticipatory of the future sympathy shown by Vergil towards the same subject. Indeed, in the *Prognostica* we find verses which might well be from Virgil's own pen. . . ." On page 36 Dr. Ewbank says Cicero's

. . . reasons for choosing the *Aratea* for translation are easily discerned. Just as he was a pioneer in popularising the hexameter, so he was the first, so far as is known, to provide the Romans with an ordered treatise on astronomy. . . . The Stoic sympathies of Aratus, perhaps "the least Alexandrine of the Alexandrines," his love of detail characteristic of the Peripatetics, and his comparatively easy language would have made him especially acceptable to Cicero.

It must be remembered, of course, that hexameter verse was the regular vehicle for a didactic treatise.

In the Preface (vii) Dr. Ewbank states that in his Commentary his object has been to lay especial stress on Cicero's merits and demerits as a translator. So he says (37), ". . . As a translator he realised the danger of extreme looseness on the one hand, and of a word-for-word translation on the other. In general, he successfully avoids both extremes. . . ." In the Commentary (167), on *Phaenomena* 96-101, Mr. Ewbank says, ". . . All the mistranslations of Cicero . . . are due to his lack of familiarity with the constellations themselves rather than to a misunderstanding of the Greek". Quite another point is brought out by the note (193) on *Phaenomena* 272 a: "The next seven verses are an interesting example of Cicero's fondness for epithets. He here inserts 'distribuens,' 'gelidum rivum fundentis,' 'caeruleam,' 'ferae,' 'fulgentem,' 'amplam . . . claro cum lumine,' none of which is present in the original. . . . This constant striving after realism lends a certain romantic charm to the poem which is lacking in Aratus. . . ."

Dr. Ewbank says in his Preface (vii), "In dealing with the metre of Cicero, no account has been taken of the dramatic iambic senarii, as the importance of this metre is not commensurate with that of the hexameter so far as our present author is concerned. . . ." This is quite true, but, as there is an elaborate commentary on these

<sup>1</sup>London, Methuen, 1903.

pieces<sup>2</sup>, it seems unfortunate that there is no reference to Professor Mortimer Lamson Earle's treatment of Cicero's translation of Sophocles, Trachiniae 1046-1102<sup>3</sup>, or to the brief note by Miss Margaret E. Hirst<sup>4</sup> on Cicero's words, *castrum hoc Furiarum incolu* (verse 9 of Fragment II of Cicero's translation of Aeschylus, Prometheus Unbound: see Mr. Ewbank's book, page 104). In his note on verse 43 of Cicero's translation from the Trachiniae, Haec interemit tortu multiplicabili draconem, Dr. Ewbank says (256) that *tortu multiplicabili* does not represent anything in Sophocles. Professor Earle showed that it was a reminiscence of Euripides, Medea 481 *σπείραις . . . πολυπλόκοις*. Professor Earle also thought, on a hint from Zielinski, that in verse 2, *quae corpore exanclata atque animo pertulit, animo*, which corresponds to nothing in the original, is a conflation, with Euripides, Alcestis 837, where Heracles cries, *ὦ πολλὰ τλᾶσα καρδία καὶ χεὶρ ἐμῇ*. This seems much better than to suppose with Dr. Ewbank and others that Cicero read *νόοισι* or *νόεσσι* instead of *νότοισι*. On verse 45, *Multa alia victrix nostra lustravit manus* . . . , Dr. Ewbank comments (256) that *lustravit* is "A curious translation of *ἐγευσμένην* . . ." Here Professor Earle wished to read *gustavit*, but it must be allowed that the addition of *manus* in Cicero makes this seem less likely. On verse 24, *gentes nostras flebunt miseriae*, where the Greek has only *πολλοὺς οἰκτρὸν*, Dr. Ewbank says (254), "This fine verse springs from an inspiration lacking to the original. . . . As another writer <why not say Tacitus, and give the exact reference?> expresses the same idea: 'Flebunt Germanicum etiam ignoti'".

There is an Appendix with a four-page Bibliography, but some of the citations here are very incomplete, e. g. among that given under the heading The Hexameter (267) there appears "Pamphlet. S. Lederer. Leipzig, 1890", without indication of title.

BARNARD COLLEGE,  
COLUMBIA UNIVERSITY

GERTRUDE HIRST

Freedom, Farewell! By Phyllis Bentley. New York: The Macmillan Company (1936). Pp. viii, 484.

Miss Bentley has produced a very readable and enlightening novel around the life and times of Julius Caesar, to which, moreover, the classical student may subscribe *Nil obstat*. Miss Bentley knows Caesar and Cicero, Suetonius and Plutarch; frequently apt quotations from these authors are so skilfully introduced that their occurrence seems inevitable. Of the moderns Miss Bentley's authority for her characterizations seems to be Mommsen: Cicero is to her a vain word-monger, Pompey a drill sergeant, Cato a Don Quixote, and Caesar feels from the beginning of his career his

vocation as the reorganizer of the Roman world. We may disagree with any of these estimates, and indeed in the case of Cicero and probably also of Octavian we are almost bound to do so; but they have been held by reputable scholars and can certainly be defended from the sources; and, if a writer is aware that there are other points of view, as Miss Bentley clearly is, and deliberately chooses her course, who shall say her nay? There is only the schoolmaster's feeling that historical novels, like encyclopedia articles, are obliged always to follow the generally accepted tradition. On the other hand an informed imagination may sometimes reproduce a personality more correctly than a literal historian. Shakespeare's perception of his Romans is more accurate, as our fuller knowledge proves, than Plutarch's.

History does not provide a basis for Miss Bentley's memorable Servilia, but neither does it make such a Servilia impossible. More liberty is taken with the historical Brutus, but Miss Bentley is aware of what she is doing. She explains the 48% interest demanded of the Cypriot Salaminians (Cicero, Ad Atticum 5.21, 6.1, 6.2) as a fault of faithless servants. Again, however, Miss Bentley (like Shakespeare on Brutus) may be right. It is a relief that Brutus is not made Caesar's own son, as other recent writers have represented him to be, yet the implication of Antony's soliloquy at Brutus's death seems inconsistent.

There is another sort of inconsistency in the first few pages. Caesar "titters" or "minces" at least once on each of the first five pages. At this same period he is capable of such Mommsenian reflections as (5) "... I must save myself for my country's service . . .", and (17) "Ah, my beloved Rome, I shall save you yet!" But these introductory pages are easily the weakest in the book. Miss Bentley is happily free from the predisposition of modern biographers to whom no man can be a hero because, as Hegel would say, their minds are valets' minds. Miss Bentley appreciates the great situations and makes the most of them. Her accounts of Carrhae, the Rubicon, and Pharsalus are especially fine.

COLUMBIA UNIVERSITY

MOSES HADAS

Smith's First Year Latin, Revised by Harold G. Thompson. Boston: Allyn and Bacon (1933). Pp. xx, 407, 90.

Of the making <and remaking> of many <first-year Latin> books there is no end. The book under review is a familiar book in a new dress, and it cannot be denied that the book is a considerable improvement upon its predecessor both in form and in contents.

The reviser's ideas concerning his book, as expressed in the Preface, are excellent. I quote (iii): "This book is built on the principle that there is no royal road to Latin . . ." The words, 'nor any short cut', might well be added. Some persons seem to think that there are such royal roads, and that the pupil need not know anything accurately about paradigms and syntax, but merely 'recognize' them.

The aims of the book under review are laudable (iii): "... to make Latin interesting; to make the first

<sup>2</sup>It seems worth while here to give some hint of the compass of Cicero's poems. Dr. Ewbank presents them in this order: De Consulatu (75-77); Marius (78); Phaenomena (78-97); Prognostica (98-99); Homeric Translations (99-101); Translations of Aeschylus and Sophocles (104-106); Translations of Euripides (106-108). C. K. >

<sup>3</sup>See Transactions and Proceedings of the American Philological Association 33 (1902), 5-29. The paper was reprinted in the volume entitled The Classical Papers of Mortimer Lamson Earle, With a Memoir (Columbia University Press, 1912): see pages 17-25.

<sup>4</sup>See The Classical Review 36 (1922), 18.



year valuable for general culture; to minimize the difficulties of beginning Latin; and to prepare thoroughly for the second-year work". The Classical Investigation Report seems to have contained some things which have not "appealed to Latin teachers", and it is time that this fact should be publicly recognized. This statement is also made (iii): "...However, it has seemed advisable to subordinate learning *about* Latin to the learning of Latin itself. One is incidental; the other, vital..." After the Preface, twenty special features of the revised book are enumerated (v-vi). A few of these I consider of doubtful value. For instance, dictation exercises can never promote an appreciation of Latin as a spoken language; Latin is not now a spoken language. The 'feeling' for Latin idiom and word-order can come only from wide reading and constant practice in writing. The reviser himself indicates <vi, 9> that he does not consider the oral exercises of vital importance. Again, notebooks may very early develop into a sad waste of time. But the attention paid to English grammar is highly valuable. Our school authorities appear to consider that the one language to the structure of which pupils need devote neither time nor thought is their own. The principles of syntax are clearly explained, and pupils should have no difficulty in applying them. The reading matter is interesting and varied, almost too varied. The bulk of the reading matter in a first-year book should directly anticipate the style of the principal author for the second year. Other features of the book are sufficiently familiar from its original form and wide use, and need not again be stressed.

ST. PETERSBURG, FLORIDA

B. W. MITCHELL

Latin for Today. Second Year Course. By Mason D. Gray and Thornton Jenkins. Revised Edition. Boston: Ginn (1933). Pp. xxxii, 545, 206.

The thing which chiefly impresses one who first meets this book is its formidable bulk. The reaction to an examination of it is that, if a teacher carries a class through the book carefully and thoroughly, with full attention to details, following every suggestion—all in themselves excellent—nearly, or quite, two years will be required adequately to master it. The book in its original form has been reviewed so frequently and so fully by competent reviewers that this examination may well be limited to the publishers' own statement of the major changes which are featured in the present edition. These are: 1. "The designation of all optional lessons, thus decreasing the amount of material necessary for normal use". This at once advertises the fact that the book, quantitatively, is written far beyond the capacity—in time—of the average pupil. In a large class, and in a Public School especially, there is no time for the special instruction of the super-normal stratum of pupils. Why, then, incorporate the material and add to bulk and cost? 2. "The prominence given to grammar". This is exactly as it should be. 3. "The increase in the amount of Latin writing". And this despite the fulminations against Latin writing which emanate from certain quarters. 4. "The new section 'Preliminary Study' in many of the lessons". This consists partly of review

of syntactic principles, partly of solving individual problems in syntax, partly of word study. 5. "The new section 'Questions for Comprehension or Review' in many of the lessons (in those on Caesar)". My personal reaction to reading for comprehension is not enthusiastic. Comprehension reading, pure and simple, is careless reading, pure and simple. The sacrifice of accurate reading for the swift gathering of the drift of a passage is a pedagogic crime. Acquire speed *through* accuracy. 6. "The separate listing as they appear in each selection throughout the book, of the words prescribed for permanent retention in the College Entrance Board and New York Syllabus lists". It was a mistake ever to compile these lists, and the vote in their favor was far from unanimous. Intimate acquaintance with a large number of words is best attained by their repeated use in context *after* careful memorization.

The selections for reading happily include considerable portions of the Gallic War. But unfortunately there is a great quantity of 'made Latin', to which some teachers do not appear to object. The notes, reviews, tests, and appendices are excellent. The Vocabulary falls far short of its possibilities for usefulness since it contains absolutely no structural information. There is no excuse for such a lapse in any text-book, after the magnificent example set by Goodwin in his vocabulary to the *Anabasis*.

ST. PETERSBURG, FLORIDA

B. W. MITCHELL

The Road to Latin. A First Year Latin Book. By Helen M. Chesnutt, Martha Whittier Olivenbaum, Nellie Price Rosebaugh, Edited by E. B. de Sauze, Ph.D., Director of Foreign Languages, Cleveland Board of Education. Philadelphia: The John C. Winston Company (1932). Pp. xvi, 544.

The book entitled *The Road to Latin* supplies a very adequate road, paved solidly and smoothly. There are no detours, no aimless wanderings, no getting lost in the jungle of inane playlets whose moronic simplicity is an insult even to childish intelligence and dramatic instinct, or in the thickets of story telling, or in the deserts of guesswork and 'recognition'. This sturdy and praiseworthy sentence stands in the Preface as a challenge to freak pedagogy: "The assumption that abundant reading with a superficial study of grammar, mainly for recognition, can ever result in a real power to read Latin has been proved to be unsound". The entire Preface, setting forth the plan of the book, merits a careful reading, and the plan is thoroughly sound. Suggestions to teachers and advice to pupils are excellent, though the latter will probably be sadly neglected. The little Latin stories based on themes taken from Roman life, the conversations in Latin, the rather wide range of early vocabulary, are a probably necessary concession to modernity. I regret the leeway allowed <xvi, VI> in the learning of the vocabularies. What is stated may be true; but give children an inch and they will claim an ell. The reaction on word-memorizing is bound to be unfavorable. But this is a minor matter. A most important feature of the book, and one admirably worked out, is the elucidation of the principles of syntax by

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means of the fine Discussions. The Discussion dealing with the Ablative Absolute is a model for first-year books. All the Discussions are excellent. Finally, the Road to Latin leads, as it should, across the Alps to Gaul and its mighty conqueror. The military element is introduced gradually; but Latin is the language of a militant nation, and that fact must be recognized. If our children must become pacifists, let it be after they have read the works of that statesman-general who determined the development of Occidental civilization and of that poet who determined for centuries the development of Occidental poetry.

ST. PETERSBURG, FLORIDA

B. W. MITCHELL

Latin Songs New and Old Selected or Written by J. C. Robertson. The University of Toronto Press (1934). Pp. 64.

Mr. Robertson's little book, *Latin Songs New and Old*, is a welcome addition to the collection of Latin versions of popular songs arranged for the use of classical clubs. It contains fifty-eight pages of Latin text, with brief notes and suggestions, but without English words, or music. Part I includes seven patriotic songs, nine hymns, and thirty-two popular songs, like Annie Laurie, traditional favorites in School and home. Forty-five of these are versions by Mr. Robertson. Part II includes twenty songs, "classical, mediaeval and modern, not associated with any particular air", for which the familiar and appropriate hymn-tune Morecambe is given as "worthy of the dignity of the Alcaic measure and easily adapted to the Latin lines".

Mr. Robertson is fully aware of the difficulties that beset anyone who would "adapt Latin to the rhymed accentual metre and the varied movement of modern songs". The versions are all easy to sing. Yet some more than others read like authentic Latin, e. g. *The British Grenadiers* (13), *The Lord's My Shepherd* (38). Although it is true, as Professor Robertson says in his Introductory Note (3), "that in accentual iambic verse of mediaeval Latin writers, as far back as Ambrose, the accent often falls on the final syllable of dissyllabic words", an examination of the poems in Part II will show that these writers prefer trisyllabic words for the close of an iambic verse, and that often in other cases the dissyllabic word is in a phrase in which the phrase accent dominates, e. g. *deum precemur supplices*, where the words *deum precemur* form a five-syllable expression stressed on the penultima.

Beginners in Latin will find many of the versions comparatively simple. The vocabulary, though extensive, is useful; the syntactical principles involved are few and recur often. The song, "The animals went in one by one", *Animalia ineunt singula* (31), ought to drive home for a life-time the use of the distributive numeral adjectives. However little the learners may know about prosody and metric, they are sure to feel the thrill that comes from being able to express in Latin words and rhythms familiar from childhood. For them to be able to sing *Sodalis ille iucundus nec quisquam dubitat* ("For he's a jolly good fellow") means the discovery that Latin is a 'real' language, just as for mature students there is a subtle pleasure in those priceless ex-

pressions which Dr. T. R. Glover recently used in presenting candidates for honorary degrees at Cambridge: *Pictura loquax; machina volatilis bombitans in vacuo; and ab ovo verba decussatim concinnata* (cross-word puzzles).

Opinions about a book so modest in its pretensions, so attractively printed and so serviceable, are largely a matter of taste; yet there is one altered passage where the editor seems to have sacrificed form for convenience. On page 35 Professor Robertson prints "part of an adaptation ('The Persistent Pontifex') by W. H. D. Rouse, with some minor modifications", to be sung to the tune of *The Vicar of Bray*. Dr. Rouse's song (*Chanties in Greek and Latin Written for Ancient Traditional Airs*, 62-63 [Oxford, Blackwell, 1922: see pages 72-73 of the second edition of this book, published in 1930]), is composed in quantitative anapests, after the rollicking manner of the parabasis of Aristophanes, *Birds* 685-722. Professor Robertson has purposely omitted six stanzas in order to keep the song within short compass; but unfortunately he has made five verbal changes, substituting in verse 12 *abibat* for *videbatur*, with the insertion of *ego*, and in 14 he gives *dum dirigit* for *donec regit* and *lenens* for *flectens*. Three of these changes affect the quantitative measure of the original.

The collection includes American, English, Scottish, Irish, and Welsh songs, several psalms, some Horatian odes, a number of modern, medieval, and early Christian hymns, Tiberian's *Amnis ibat* and Boethius's *Orpheus and Eurydice*. It closes with an accentual version of Caesar's *Triumph*, based on the soldiers' song in Suetonius (*Divus Iulius* 49), and to be compared with Dr. Rouse's poem on that theme, in quantitative trochaics (*Chanties in Greek and Latin* . . . , 73, second edition, 83).

UNION COLLEGE,  
SCHENECTADY, NEW YORK

GEORGE DWIGHT KELLOGG

*Histoire de l'Alimentation Végétale depuis la Préhistoire jusqu'à Nos Jours*. By A. Maurizio. Translated from Polish into French by F. Gidon. Paris: Payot (1932). Pp. 663. Fr. 60.

There have been many interpretations of history—political, economic, psychological, etc.—, but hitherto no one has systematically considered and interpreted history from the point of view of the naturalist. M. Maurizio has not done it, but he has pointed the way.

The development of the utilization of vegetable food can be studied through contemporary practices (for even the primitive stages of the development still exist), through archaeology, and through linguistics and written records. By following each of these lines of investigation M. Maurizio has traced the methods of acquiring food from the gathering stage to modern agriculture, and the processes of its preparation from the eating of raw plant products to the practices of the most advanced communities. Edible and non-edible plants had been recognized as such long before the beginning of any civilization. Far from increasing the number of plants used for human nourishment, progress has meant the selection of those plants which provide

the most concentrated food, and their preparation in a more and more concentrated form, in order to feed an ever-increasing number of persons in a given region. The number of plants in use as food among primitive populations is far greater than that of those now used in Western Europe, despite the fact that a number of American and Oriental plants and plant products has been introduced there in modern times (12-13).

The first attempt at cooking food was to roast it over a fire; the next step was to boil it, at first in water heated with hot stones, and, later, in a pot over the fire. The most primitive boiled food is a vegetable soup, which has the fault of being mostly water and, therefore, not sustaining. The next step was to use a crude method of crushing grains, by means of a pestle and mortar or a saddle quern, and to boil a quantity of the meal to form a porridge. A further step was to bake cakes of porridge on a hot stone or in ashes, and thus to make a crude unleavened bread. Meanwhile the artificial cultivation of plants had begun at a much earlier stage of culture than is generally believed, for such cultivation was already practised among Paleolithic peoples (284).

Cereals are easy to preserve, but roots, leaves, and cooked foods, being highly perishable, require special treatment. M. Maurizio demonstrates that, very early, a process of fermentation, similar to that of *sauer Kraut*, was used as a means of keeping them beyond the normal season. He devotes much space to this subject (216-272) and to the related theme of the development of alcoholic beverages, which he regards as abnormal and unfortunate. An important result of the practice of fermentation was the discovery of leaven.

Further evolution in the preparation of food came with the development of the mill and the oven, for light bread, the most advanced type of vegetable food, can be made only from certain grains (wheat, rye, and barley), ground into a fine flour, and baked in a closed space. This final selection of plants and improvement in technique took place in the Mediterranean region within historic times. Light bread was known among the Greeks and the Romans of classical antiquity, and they, especially the Romans, possessed perfected mills, not surpassed in efficiency until the eighteenth century. M. Maurizio devotes several pages to the description of Roman mills (399-401, 415-422), and to that of Roman ovens (435-436). Although the ancient Romans of the lower classes used little bread, the process of making bread was well developed. M. Maurizio describes the tomb of a Roman baker (417), on which was pictured the process of making flour and bread. In this connection he asserts (417):

'The Romans knew two kinds of bread: ordinary bread, which sinks in water, and light bread, which floats. It was, however, much later that a real industry in cereals was established. The Roman technique, although it did not advance very far, did make a beginning'.

In his chapter on the development of yeast he makes the following statement (511):

'Among the Romans bread was usually leavened. Two methods of preparing the leaven were in use. Some-

times a large quantity was prepared for prolonged use; at other times it was made fresh for each baking. Our information on the age of Pliny is a little clearer: yeast was prepared by stirring some flour to form a batter without salt; this was then boiled and set aside to sour . . . .

In the eighteenth century methods of milling were perfected, chiefly in Germany and in France, whereby the bran can be removed almost without waste, and an improved yeast was invented (our modern compressed yeast). On the other hand, most of the more primitive techniques have been preserved in even the more civilized communities for the preparation of leguminous plants, roots, and leaves, and even for cereals. Even to-day bread is little used in less advanced countries except among the rich. The ancient Greeks and the Romans made much use of porridges. M. Maurizio believes that the poorer freemen and the slaves ate little else (372).

Although M. Maurizio's book contains frequent mentions of the ancient Greeks and the Romans, it is concerned with their civilization only incidentally, and the author seems to have got his information about it from secondary sources. The history of food in Greek and Latin antiquity remains to be written, but source materials for it are abundant. Ancient literature contains numerous references to food and to the trade in food, and archaeological discoveries aiding in their study are frequently made. M. Maurizio's work should prove of greater value to the student of this phase of ancient Greek and Latin civilization than its merely incidental concern with it would at first suggest, for it provides a point of view, a background, and a method.

STATE TEACHERS COLLEGE,  
LOCK HAVEN, PENNSYLVANIA

KENTON F. VICKERY

### SENECA, DE BENEFICIIS 3.16.2

Recently in the newspapers of the United States and Canada there appeared an account of the funeral services of a famous screen actor; among other details we learned that the last ceremonies were attended by his second and his fourth wife. More usually we are kept informed of the marital adventures of the queens of Hollywood, with resultant feelings that oscillate between amusement and disgust. The phenomenon is not characteristic of our circus age alone; the first century knew it. In Seneca, *De Beneficiis* 3.16.2 occur these words: Numquid iam ulla repudio erubescit, postquam illustres quaedam ac nobiles feminae non consulum numero sed maritorum annos suos computant et exeunt matrimonii causa, nubunt repudii?

I have often wondered whether we should not read in this passage *exeunt <e matrimonio> matrimonii causa*. The available lexicographers and all the translators (save in one case) make *exeunt* mean 'leave their homes', but the examples of *exeo* used absolutely as given in Facciolati provide no firm ground for such a rendering, and in any event it seems obvious to me that Seneca intended to say, 'They slip out of one marriage in order to contract another, they put on the bridal veil in order to achieve a subsequent divorce'. That establishes a balanced sentence (the sentence as at present read certainly is not balanced), and gives *nubunt repudii <causa>* some real point. This is the view, though adopted without change in the text, by F. and P. Richard, the translators of the *De Beneficiis* in the *Classiques Garnier* (Sénèque, *Traité Philosophiques*, III, La Bienfaisance: Paris, no date). They put it thus (115): "Elles divorcent pour se marier, et



se marient pour divorcer". But surely divorce must be *exire e matrimonio*, just as in Plautus, *Trinummus* 732 we find the expression *ire in matrimonium* for 'to be married'. In any event I am satisfied that, if *exceunt* is to stand *absolute*, we should associate with it an ablative idea developed from the following *matrimonii*, and not *domo* or *familia*, as others suggest.

UNIVERSITY OF ALBERTA,  
EDMONTON, CANADA

W. H. ALEXANDER

### CICERO'S MOTHER AND QUEEN CHARLOTTE (CICERO, AD FAMILIARES 16.26.2)

The English royal household is said never to have been efficiently organized until the Prince Consort in 1844 planned and accomplished a complete reorganization, by which mismanagement, extravagance, and peculations were brought to an end. In William Pitt, The Younger (Garden City, New York, Doubleday, Doran, and Company, 1932), P. W. Wilson tells us that in the reign of George the Third Queen Charlotte vainly attempted to economize. He says (167) that "... The King's civil list was £800,000 a year; he did not live within it; and it seemed absurd that, under these circumstances, the Queen should stamp the unused butter on her table with her signet ring in order to ensure its reappearance at a subsequent meal. . . ."

We know almost nothing of Cicero's mother, but the one story that her son Quintus tells of her shows that she chose, in order to suppress waste, a method similar to that of Queen Charlotte. We may suppose, however, that the thrifty Roman lady secured better results in the management of her own household. Quintus, writing to Tiro, says, in part (Ad Familiares 16.26.2), . . . sic ut olim matrem nostram facere memini, quae lagonas etiam inanis opsignabat, ne dicerentur inanes aliquae fuisse, quae furtim essent exsiccatae. . . .

MACMURRAY COLLEGE,  
JACKSONVILLE, ILLINOIS

MARY JOHNSTON

### CICERO AND PLANTAGENET PALLISER AS PROUD PARENTS (CICERO, AD ATTICUM 1.2.1)

In the text as usually given the second letter of the collection of letters addressed to Atticus—the eleventh apparently in point of time (65 B. C.)—opens with this sentence:

L. Iulio Caesare, C. Marcio Figulo consulibus filiolo me auctum scito salva Terentia.

The letter is short and dashes through a hasty summary of the situation at the time in Cicero's canvass for the consulship. As L. Julius Caesar and C. Marcus Figulus were the consuls for 64 B. C., not for the year 65, when young Marcus was born and the letter was written, Cicero apparently announces the election news and the baby's birth in one sentence. This has disturbed some readers, while others smiled at the joke with the proud and excited father.

The latest edition of the letters that I have seen, that of Constans in the Budé Series (Cicéron, Correspondence, Tome I, Texte Établi et Traduit par L.-A. Constans, Paris, 1934), omits the name of the consuls here, and prints them, in square brackets, at the end of Ad Atticum 1.1. In the critical notes (page 79) Constans remarks that in the manuscripts, with the exception of M<sup>4</sup>, Letters 1 and 2 are written *continenter*, that Caesar and Figulus were not consuls at the time but merely *designati*, and in conclusion that "Nomina coss. cum quater tantum (Att. I.1, 12, 13, 18) in Ciceronis epp. adscriptae sint, interpolata esse suspicari licet".

The question of the text aside, an interesting parallel to the traditional reading with its conjunction of family and political news may be found in one of the Parliamentary Novels of Anthony Trollope, who himself

wrote a life of Cicero. In Can You Forgive Her?<sup>1</sup>, Plantagenet Palliser is writing to John Grey to announce two events of utmost importance to himself, with one of importance to Grey. Grey would be member for Silverbridge when Mr. Palliser gave up that seat to be member for the County of Barsetshire and to be in the cabinet at last. While his political career was the great thing in his life, no man had desired a son more than Plantagenet Palliser. "... There was a note from Mr. Palliser to Mr. Grey. 'Thank God!' said the note, 'Lady Glencora and the boy'—Mr. Palliser had scorned to use the word child—'Lady Glencora and the boy are quite as well as can be expected. Both the new writs were moved for last night'".

MACMURRAY COLLEGE,  
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MARY JOHNSTON

### THE BABY-TALK LADY (MARTIAL 1.100)

The baby-talk that Booth Tarkington's William Baxter<sup>1</sup> thought so delightful has probably been used by real and would-be charmers of all periods and all ages. A familiar example is Martial's Afra, who practised in old age a trick that may have seemed fascinating when she was young (1.100):

Mammas atque tatas habet Afra, sed ipsa tatarum  
dici et mammarum maxima mamma potest.

Her parallel is found in the Greek Anthology, 11.67, in which Myrinus through three verses piles higher the years of old Lais, closing with (4):

πάρε δὲ τὰς λευκάς, καὶ λέγε πᾶσι τὰτᾶ

Color your snow-white locks and call everybody  
Papa!

Such baby-talk words as Mamma and Tata are found in inscriptions, as, for instance, in Corpus Inscriptionum Latinarum 6.29.634: Dis M Zetho Corinthus Tata eius et Nice Mamma F. V. A. I. D. XVI.

Norman Douglas, in Old Calabria (New York, The Modern Library, 1928), lists (70) "pure Latinisms of speech" that survive in South Italy near Horace's Venusia, now Venosa. He refers to this epigram of Martial when he says that in that locality "children speak of their fathers as 'tata'".

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MARY JOHNSTON

### EXPERIENTIA DOCET AGAIN

In THE CLASSICAL WEEKLY 29.1 Professor Knapp quoted from Tacitus, *Historiae* 5.6 words which, he says, give "in effect, though not in *ipsissima verba* <the proverbial expression> *Experientia docet*".

In Lucretius 5.1452-1453 we find  
usus et impigrae simul experientia mentis  
paulatim docuit pedetemptum progredientis.

VANDERBILT UNIVERSITY

R. B. STEELE

### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

#### XIV

The Journal of Theological Studies—July, The Dura Fragment of Tatian, F. C. Burkitt [this is, in part, an uncritical review of A Greek Fragment of Tatian's Diatessaron, <Edited> by C. H. Kraeling]; The References to Josephus in the Bibliotheca of Photius, A. C. Bouquet; Review, favorable, by F. C. Burkitt, of A Third-Century Papyrus Codex of the Epistles of Paul, <Edited> by H. A. Sanders; Oc-

<sup>1</sup> quote from the edition of Trollope's Parliamentary Novels published by Dodd, Mead and Company, New York, 1912: see 3.382.

<sup>2</sup>Seventeen (New York, Harper and Brothers, 1916).

tober, Professor Torrey's Theory of the Aramaic Origin of the Gospels and the First Half of the Acts of the Apostles, George A. Barton; The Readings of the Chester Beatty Papyrus in the Gospel of St. John, R. V. G. Tasker; Review, favorable, by J. M. Creed, of C. H. Dodd, *The Bible and the Greeks*; Review, favorable, by A. Souter, of Karl Th. Schäfer, *Der Griechisch-lateinische Text des Galaterbriefes in der Handschriften-gruppe DEFG*; Review, favorable, by A. Nairne, of Cyril Bailey, *Religion in Virgil*; January, *The Use of ΜΕΤΕΦΙΟΝ in the Writings of Clement of Alexandria With Special Reference to His Sacramental Doctrine*, H. G. Marsh; 'Zatchlas' in Apuleius, A. Souter [this is a brief note]; Review, favorable, by A. Souter, of *Codices Latini Antiquiores, a Palaeographical Guide to Latin Manuscripts Prior to the Ninth Century, Part I: The Vatican City*, Edited by E. A. Lowe.

The Library—September, *More About the Aldine Pliny of 1508*, Arthur E. Case [a study of the procedure used in printing this edition of Pliny's Letters. "I will only remark in closing that Professor Rand seems to have ignored the possibility that the readings of the 1508 Aldine Pliny follow those of the Morgan manuscript not because the latter is the Parisinus, but because it is the ancestor of the Parisinus"]].

The Library Journal—February, *The Photography of Altered and Faded Manuscripts*, Niel F. Beardsley [with nine photographic illustrations].

The Literary Digest—January 18, *Trojan Still On Guard; Soldier at Post Amid Ruins as Ancient City is Unearthed* ["...Last summer, archaeologists of the University of Cincinnati reverently dug down to the site of Priam's city, and found a Trojan warrior still on guard before a fire-gutted doorway.... He <, Carl W. Blegen, > found evidence to prove that the Homeric city of Troy was the seventh from the bottom of a stack of nine cities that comprise the hill"]; February 29, *Depressions Plagued Babylonia, Too: Thousands of Clay Tablets, Now Being Decoded, Reveal High Taxes, Women in Industry, and Inflation Are Old Problems*, unsigned.

The London Quarterly and Holborn Review—October, Review, favorable, by J. Alexander Findlay, of W. Fairweather, *The Background of the Epistles*; January, *Archaeology and Criticism*, Christopher R. North; Review, favorable, by W. F. Howard, of H. G. Meecham, *The Letter of Aristaeas*.

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ADOLPH F. PAULI

#### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

##### XV

The Saturday Review of Literature—January 11, Review, favorable, by Louis Untermeyer, of Lion Feuchtwanger, *The Jew of Rome* [an historical novel, a sequel to the same author's *Josephus*]; Review, qualifiedly favorable, by E. G., of Lincoln Kirstein,

*Dance* [the book covers "the entire field starting with primitive dancing, then progressing through Egyptian, Greek, Roman, to medieval, and so on...."]; February 1, *The Bowling Green*, Christopher Morley ["To encourage our classicists, I quote from Kipling's speech (1912) on *The Uses of Reading*:—"I believe in the importance of a man getting some classics ground into him in his youth even though, as far as his elders can see (but I don't think one's elders are quite the judges) there is no visible result.... The reason why one has to parse and construe and grind at the dead tongues in which certain ideas are expressed, is *not* for the sake of what is called intellectual training—that may be given in other ways—but because only in that tongue is that idea expressed with absolute perfection. If it were not so the Odes of Horace would not have survived. (People aren't in a conspiracy to keep things alive.)""]; February 8, Review, generally unfavorable, by E. R. Goodenough, of Edward Eyre and Various Contributors, *European Civilization: Its Origin and Development* (three volumes) [in Volume I, *Prehistoric Man and Earliest Known Societies*, the section on Greek history is by A. W. Gomme; in Volume II, *Rome and Christendom*, the section on Greek history is by A. W. Gomme and S. N. Miller; at the end of Volume III, *The Middle Ages*, there is a section entitled *Ancient and Medieval Philosophy*, written by A. E. Taylor]; February 15, Brief review, favorable, by F. J. M., of Edgar Waterman, *A History of Mosaics*; February 29, *It Happened in Rome*, Elmer Davis [starting as a review, favorable, of Phyllis Bentley, *Freedom, Farewell!*, an historical novel, this article proceeds to draw political and social parallels between ancient Rome and contemporary America]; Review, very favorable, by William C. Abbott, of H. A. L. Fisher, *A History of Europe* [Volume I: *Ancient and Mediaeval*]; March 7, Review, favorable, by Carl P. Rollins, of David Greenhood and Helen Gentry, *Chronology of Books and Printing* (Revised Edition) ["the chronology begins with the founding of the Alexandrian Library in the third century B. C. and comes down to 1935"].

School and Society—February 8, *To Educational Theorists*, Mildred Dean ["We submit that it is not possible to secure these two qualities <the habit of including all the facts in a situation and the habit of suspending judgment> for our future citizens unless we include in their training the daily practice of observing accurately all the facts of a given problem, and withholding final interpretation till they are rightly understood and combined—the type of training in short secured by the enlightened study of Latin"]; March 7, Brief review, favorable, by William McAndrew, of Harry F. Scott, Wilbur L. Carr, and Gerald T. Wilkinson, *Language and Its Growth*.

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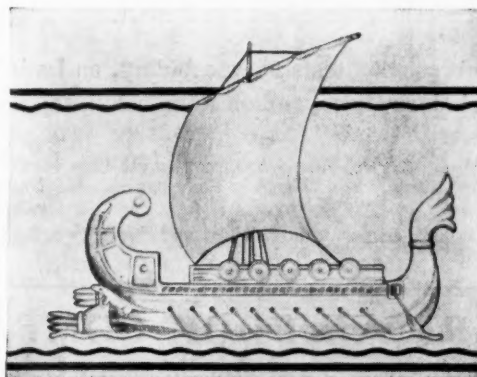
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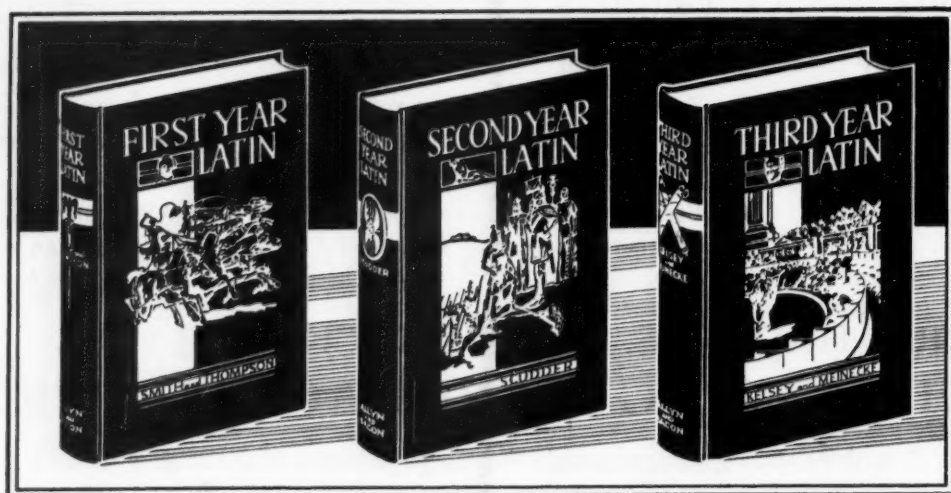
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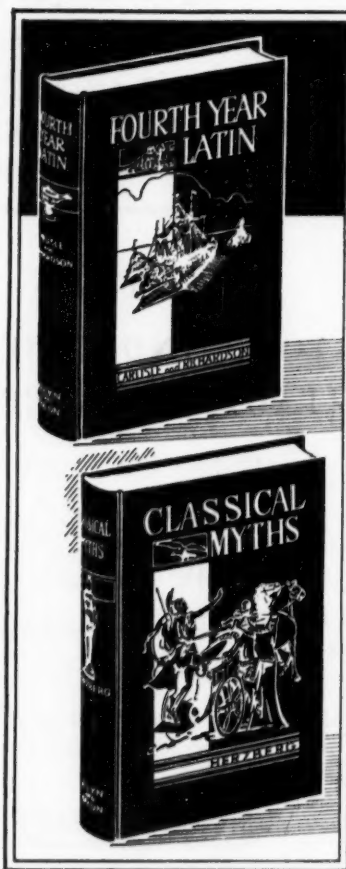
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